

ANOTHER YEAR.

F. R. HAVERGAL.

Another year is dawning:
Dear Master, let it be,
In working or in waiting,
Another year with thee;

Another year of leaning
Upon thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest;

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face;

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days;"

Another year of service,
Of witness for thy love;
Another year of training
For holier work above.

Another year is dawning:
Dear Master, let it be,
On earth, or else in heaven,
Another year for thee.

HERO WORSHIP.

"Of most disastrous chances
Of moving accidents by flood and field;
Of hair-breadth scapes in the eminent deadly
breach"

the old soldier is no fonder of telling than the little grandson is of hearing. The boy is a true hero worshipper, and as his vivid imagination pictures the hairbreadth escapes and thrilling scenes, he longs for the time when he too shall be a man and do brave deeds of daring for his fellows. Let no cold critic laugh at his boyish enthusiasm. The boy is father of the man. On the Eton play ground, is the testimony of Britain's greatest general, was won the field of Waterloo.

WHERE THE GOLD IS.

Tom Jones was a little fellow, and not so quick to learn as some boys; but nobody in the class could beat him in his lessons. He rarely missed in geography, never in spelling, and his arithmetic was always correctly done; as for his reading, no boy improved like him. The boys were fairly angry sometimes, he outdid them so. "Why, Tom, where do you learn your lessons? You don't study in school more than the other boys." "I rise early in the morning, and study two hours before breakfast," answered Tom. Ah, that is it. "The morning hour has gold in its mouth."

There is a little garden near us, which is the prettiest and most splendid little spot in all the neighborhood. The earliest radishes, peas, straw-berries, tomatoes, grow there. It supplies the family with vegetables, besides some for the market. If anybody wants flowers, that garden is sure for the sweetest roses, pinks, and "all sorts" without number. The soil, we used to think, was poor and rocky, besides being exposed to the north wind; and the owner is a busy business man all day, yet he never hires. "How do you make so much out of your little garden?" "I give my mornings to it," answered the owner; "and I don't know which is more benefited by my work, my garden or me." Ah, "The morning hour has gold in its mouth."

William Down was one of our young converts. He united with the church and appeared well; but I pitied the poor fellow when I thought of his going back to the ship-yard, to work among the gang of loose associates. Will he maintain his stand? I thought. It is so easy to slip back in religion—easier to go back two steps than to advance one. Ah, well, we said, we must trust William to his conscience and his Saviour.

Two years passed, and William's piety grew brighter and stronger. Others fell away, but not he; and no boy, perhaps, was placed in more unfavorable circumstances. Talking with William one evening, I discovered one secret of his steadfastness.

"I never, sir, on any account, let a single morning pass without secret prayer, and reading of God's Word. If I have a good deal to do, I rise an hour earlier. I think over my weak points, and try to get God's grace to fortify me just there."

Mark this. If you give up your morning petitions, you will suffer for it; tempta-

tion is before you, and you are not fit to meet it; there is a guilty feeling in the soul, and you keep at a distance from Christ. Be sure the hour of prayer, broken in upon by sleepiness, can never be made up. Make it a principle, young Christian, to begin the day by watching unto prayer. "The morning hour has gold in its mouth;" aye, and something better than gold—heavenly gain.—*Friendly Greetings.*

STRONG.

Mr. Gosse, in his "World of Wonders," relates a remarkable story of the strength of a beetle, and gives some ingenious comparisons. A three-horned beetle was brought to him, and having no box immediately at hand, he was at a loss where to put the specimen until he could find time to kill and preserve it.

At last a happy thought struck me. There was a quart bottle of milk standing on the table, the bottom of the bottle having a hollow in it large enough to cover my prize. I set the bottle over the creature and returned to my work.

Presently, to my great surprise, the bottle began to move slowly, and then gradually settled down to a smooth, gliding motion across the table.

It was being propelled by the muscular power of the imprisoned insect. The weight of the bottle and its contents could not have been less than three and one-half pounds, while the weight of the beetle was not near a half ounce. Thus I was watching the strange sight of a creature moving one hundred and twelve times its own weight under the most disadvantageous circumstances.

A better idea than figures can convey of this feat may be obtained by supposing a lad of twelve years to be imprisoned under the great bell of St. Paul's Cathedral, London. The bell weighs six tons. If a boy of the age mentioned could push within and cause the bell to glide along the pavement, his strength would not be equal in proportion to that of the beetle under the bottle.

HOME STUDY OF THE SUNDAY-SCHOOL LESSONS.

BY REV. J. B. KANAGA, A. M.

That there is a general neglect of home study of the Sunday-school lessons is a lamentable fact. The average Sunday-school scholar comes to the Sabbath "recitation" with the most meagre acquaintance with the substance and surroundings of the lesson. The "daily readings" have not been followed, or any other method pursued to a point of preparation. There is a prevailing presumption to the effect that when the scholar has presented himself regularly at the appointed place that he has done all that can be reasonably demanded of him. That in addition to the commendable habit of regular attendance he should as regularly make satisfactory preparation for the class-room is hardly given an earnest thought. Attendance is good; but that is only one phase of our obligation. Duty demands in our own interest as attendants on the important exercises of this department of church work that we make the most of the brief space of time allotted to the lesson. This principle obtains in all laudable human effort or enterprise. The Sunday-school would be tenfold more effective as an auxiliary to the great end for which all Christian institutions exist if the lessons were thoroughly studied at home. When a teacher must actually introduce the lesson and awaken an interest it cannot be expected that the best results in this work be attained; but when each member of a class has been at the pains to prepare properly, then the recitation is an inspiration to all. Enthusiasm easily kindles, and growth in both grace and knowledge is guaranteed.

Why are not the Sunday-school lessons studied as thoroughly before going to class as are the lessons of the day-school? Surely not for lack of time. There is ample time for the daily paper—time even to go through the dismal and often disgusting details of local happenings and the general gush-and-go business of all creation. Time to indulge in discussing trivial affairs of all sorts; time to do every other thing, and time to do nothing, but no (?) time for the comprehensive, critical and devotional study of the Sunday-school lesson. Yes,

time enough for all, even the busiest, if only it were eagerly utilized.

Neither can any excuse their neglect of this duty from any grounds in its comparative importance. Relatively considered it is of unrivalled importance. It has to do with God's eternal truth and our immortal souls. We cannot in any way innocently neglect this solemn obligation. Any kind of careless handling of sacred things is full of peril to the soul. This is pre-eminently so with the claims of Divine truth; other things may be occasionally neglected without loss, but God's word never. No Sunday-school teacher or scholar can afford to treat indifferently that portion of sacred truth which is designated for our stated special study. We need to get back to the old dispensation eagerness of interest in the oracles of God, and we shall not undervalue our privilege of associated study of this Book so precious to the covenant people of old.

It would be a delightful exercise to gather the family about the centre-table once or twice a week and go over the ground of the lesson for the following Sabbath. It would be both pleasant and profitable, and would greatly elevate and brighten the home-life. Then parents and children would come to their class with an already-awakened interest and some idea of the scope and significance of the lesson. It might not be amiss if teachers would occasionally emphasize the importance of home-study. For the increased dignity and delight of family life, for the greater interest and efficiency of Sunday-school work, for God's glory and our good let us have more home-study of Sunday-school lessons.—*Sunday-school Teacher.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON III.—JANUARY 15, 1893.

ENCOURAGING THE PEOPLE.

Haggai 2:1-3.

COMMIT TO MEMORY vs. 8, 9.

GOLDEN TEXT.

"Except the Lord build the house, they labor in vain that build it."—Psalm 127:1.

HOME READINGS.

M. Ezra 4:1-24.—The Work Hindered.
T. Ezra 5:1-17.—Tatnai's Letter to the King.
W. Ezra 6:1-13.—The King's Decree.
Th. Haggai 1:1-15.—The First Prophecy.
F. Haggai 2:1-9.—The Second Prophecy.
S. Haggai 2:10-23.—The Third and Fourth Prophecies.
S. Psalm 107:1-21.—"His Mercy Endureth for Ever."

LESSON PLAN.

I. The Glory of the Former House, vs. 1-5.
II. The Glory of the Latter House, vs. 6-9.
TIME.—B.C. 520, September, fifteen years after the last lesson; Darius Hystaspes king of Medo-Persia; Zerubbabel governor of Judah.
PLACE.—Jerusalem.

OPENING WORDS.

The Jews began the rebuilding of the temple with great zeal. But soon serious hindrances occurred, with a delay of some fifteen years intervened. On the accession of Darius Hystaspes (B.C. 521) the prophets Haggai and Zechariah urged the renewal of the undertaking, and obtained the permission and assistance of the king (Ezra 5:1; 6:14).

HELPS IN STUDYING.

1. *Seventh month*—the month Tisri. *The one and twentieth day of the month*—the seventh and last day of the feast of Tabernacles, sixteen years after the rebuilding of the altar and the restoration of sacrifices. 3. *How do ye see it now?*—God's estimate of things is very different from man's (Zech. 8:6). 4. *Be strong, . . . for I am with you—our greatest strength is to have God with us as our strength.* 5. *According to the word*—God's ancient covenant with their fathers is cited as a pledge and witness to the truth of the present promises. 6. *I will shake*—this implies judgments of wrath on the foes of God's people. 7. *The desire of all nations*—many interpret this as meaning Christ, for whom all nations consciously or unconsciously yearn. The Revised Version reads, "the desirable things of all nations shall come." 8. *The silver is mine*—doubt not, therefore, my promise that the gold and silver shall be poured forth to adorn my house. 9. *Will I give peace*—through Christ, the Prince of peace (Luke 2:14; Rom. 5:1; 2 Cor. 5:18, 19; Eph. 2:13-17; Col. 1:20).

QUESTIONS.

INTRODUCTORY.—When were the foundations of the temple laid? How was the work hindered? By whose decree was it resumed? What prophets of God urged on the work? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE GLORY OF THE FORMER HOUSE, vs. 1-5.—Who was Haggai? When did the word of the Lord come to him? To whom was he directed to speak? What was he to say to Zerubbabel and Joshua? Why did the remembrance of this glory discourage the Jews in rebuilding? What encouraging message did Haggai bring to them? Why had they no reason to fear?

II. THE GLORY OF THE LATTER HOUSE, vs. 6-9.—What solemn declaration did the Lord make? What would follow these commotions? What would he do for this latter house? What resources were at his command? What further did he promise? What would he then give? In what did the glory of the latter house consist.

PRACTICAL LESSONS LEARNED.

1. We have a great, important and difficult work to do in the service of God.
2. We may expect much opposition from without and within in the doing of this work.
3. We need not be discouraged, for God has promised to be with us and help us.
4. Let this promise excite us to be diligent in duty and persevering in prayer.

REVIEW QUESTIONS.

1. What discouraged the Jews in the work of rebuilding the temple? Ans. Their poverty, and the consequent meanness of the new temple in comparison with the old.
2. What did Haggai say to encourage them? Ans. Be strong and work; for I am with you, saith the Lord of hosts.
3. What gracious promise did the Lord give them? Ans. I will shake all nations, and the Desire of all nations shall come; and I will fill this house with glory.
4. What further did the Lord promise? Ans. The glory of this latter house shall be greater than of the former.
5. What blessing would he there give? Ans. In this place will I give peace.

LESSON IV.—JANUARY 22, 1893.

JOSHUA THE HIGH PRIEST.—Zech. 3:1-10.

COMMIT TO MEMORY vs. 7, 8.

GOLDEN TEXT.

"We have a great high priest, that is passed into the heavens, Jesus the Son of God."—Heb. 4:14.

HOME READINGS.

M. Zech. 1:1-21.—The First and Second Visions.
T. Zech. 2:1-13.—The Third Vision.
W. Zech. 3:1-10.—The Fourth Vision—Joshua the High Priest.
Th. Heb. 4:12-5:10.—Our Great High Priest.
F. Rom. 5:1-21.—Peace with God.
S. Rom. 8:1-17.—No Condemnation.
S. Psalm 22:1-11.—Transgression Forgiven.

LESSON PLAN.

I. The Filthy Garments, vs. 1-3.
II. The Clean Garments, vs. 4-7.
III. The Promise of the Messiah, vs. 8-10.
TIME.—B.C. 519, January or February; Darius Hystaspes king of Medo-Persia; Zerubbabel governor of Judah.
PLACE.—Jerusalem.

OPENING WORDS.

Zechariah was a priest as well as a prophet. He was born probably in Babylon, and came to Jerusalem with Zerubbabel and Joshua. He began to prophesy in the second year of Darius Hystaspes, and continued for two years, acting in concert with the prophet Haggai.

HELPS IN STUDYING.

1. *He*—Jehovah. *Joshua*—called in the book of Ezra, Joshua. *Standing before the angel of the Lord*—as before his judge. *The angel of the Lord* is Christ the Mediator, to whom all judgment is committed (John 5:22). *Satan*—who here assumes the character and occupies the place of the accuser in the trial. 2. *The Lord*—Jehovah who in verses 1, 5, 6, is called the angel of Jehovah. *A brand plucked out of the fire*—saved from destruction. 4. *Those that stood before him*—angels of inferior order. *The filthy garments*—symbol of sin. The guilt and pollution of sin are replaced by purity and holiness. *Change of raiment*—"rich apparel." 5. *I said*—the prophet, rejoicing at the change of raiment, asks that the attire of the high priest may be made complete. 7. *Places to walk*—Revised Version, "a place of access." *Among these that stand by*—among the angels, standing around the angel of Jehovah. 8. *Men wondered at*—"men which are a sign." *My servant*—a frequent name of Messiah (Isa. 42:1; 49:3). *The Branch*—Isa. 4:2; 11:1; Zech. 6:12. 9. *The stone*—Isa. 28:16; Psalm 118:22; Matt. 21:42; 1 Peter 2:4-7; Eph. 2:20. 10. *Seven eyes*—denoting the wisdom of the Messiah. 10. *Under the vine*—peaceful times shall return, and friendship and love prevail.

QUESTIONS.

INTRODUCTORY.—Who was Zechariah? When did he begin to prophesy? How long did he continue his work? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE FILTHY GARMENTS, vs. 1-3.—What did the Lord do? Who is meant by the angel of the Lord? For what purpose was Satan there? What did the Lord say to Satan? In what was Joshua clothed? What did these filthy garments represent?

II. THE CLEAN GARMENTS, vs. 4-7.—What did the Lord command? What did he say to Joshua? Of what was the change of raiment a token? What did the prophet then say? What did the placing of the mitre upon his head imply? What solemn declaration did the Lord then make? What was the Lord's counsel to the church of the Laodiceans? Rev. 3:17, 18.

III. THE PROMISE OF THE MESSIAH, vs. 8-10.—What did the Lord now promise? Who is meant by my servant the Branch? Where else is the Messiah spoken of under these names? How shall he be qualified for his work? What shall be the effect of his mission?

PRACTICAL LESSONS LEARNED.

1. Satan is still the accuser of the brethren.
2. Christ stops the mouth of their accuser.
3. Every pardoned sinner is a brand plucked from the burning.
4. Christ takes away the guilt of sin by his pardoning mercy.
5. He removes the pollution of sin by his renewing grace.

REVIEW QUESTIONS.

1. Whom did the prophet see standing before the angel of the Lord? Ans. Joshua, the high priest, clothed in filthy garments, and Satan as his accuser.
2. What did the Lord say to Satan? Ans. The Lord rebuke thee; is not this a brand plucked out of the fire?
3. What did he say to those before him? Ans. Take away the filthy garments from him.
4. What did he say to Joshua? Ans. Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.
5. What will he do for all who confess their sins? Ans. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.